

PP
10th

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THE C A S E O F *House-Baptism* justly stated;

I N W H I C H

All the Pleas and Pretences for that very Ill

C U S T O M W

Are fairly Propos'd and Answer'd.

In which is shewn also

That no Church in the Christian World ever did, or
does now allow of it; but always Punished obgno
CLERG Y and LAIT Y for that preposterous
Practice(Cases of Extremity and Danger only excepted.)

* B E I N G *

A Perswasive to Christians to bring their Children to Church
to be Baptiz'd.

By a Presbyter of the Church of England.

— *Despise ye the Church of God?* 1 COR. 11. 22.

Administrari debent Sacra menta Cætu Ecclesie, & non alibi; quan-
do scilicet Congregata est tota Ecclesia, vel illius pars magna, non
extra Cætum Ecclesie. Bucan. Inst. Theo. 607.

LONDON: Printed for R. Wilkin, at the King's Head in St.
Paul's Church-Yard, 1709.

When our blessed Lord in his Infancy was first brought to the Temple, it is said, they brought him thither *to present him to the Lord*, Luke 2. 22. Where we may observe by the way, that this one place of Scripture, duly considered, would be sufficient to perswade all Christian Parents to have their Children Baptiz'd, not in their own, but in God's House, that they may be there presented to the Lord, as Christ was, and so receive his Blessing, according to the Prayers, which are there made for them in God's own House, in his House of Prayer, where he himself has promis'd to meet with them, and to blefs them. Exod. 20. 24. Bishop Beveridge of the Necessity and Advantage of Publick Prayer. Page 12.



TO THE
CLERGY
OF THE
Establish'd Church.

Reverend Brethren,

To set out your Sacred Character in its brightest Colours, and to shew to the World the Dignity, Excellency, and invaluable Worth of your Holy Order, will require a better Pen, than mine: Besides, there is no such pressing Necessity at present, having been lately done by that great Master of Learning, and Pattern of Piety, the truly profound Dr Hickes in his Two excellent Discourses on that Subject.

But the reason of my present addressing you, my Brethren in the Lord, is this, viz. The Laity (generally speaking, for God forbid, I should include all) are daily growing on the Clergy, and in this profane and profligate Age, (when Deists, Socinians, and all manner of Enemies to our Holy Religion, find too great encouragement from —) It is accounted Wit and Gallantry to trick and bully the Parson. Since 'tis so (and so it is) it is of absolute Necessity, and inevitable duty of the whole Clergy to stand upon their Guard, and not to submit to any sneaking and unbecoming practices, for such do not become the Ministers of the most High; All the Ways and Methods (for they are many, too many God knows) of circumventing the Clergy, I shall not mention at this time, for it wou'd require a Volume to do it as it ought to be done; another opportunity may present; I shall only at present expose that vile and sordid practice of making the Clergy their Lackeys and Slaves, and obliging them to dance after their Pipes; to speak plainly, I mean that ill Custome of Baptizing their Children at Home with the Publick Form, and without the Case of Necessity. It is a very unseemly sight to see Clergy-Men, like Ticket-Porters, running about from House to House, only to gratify an unreasonable sort of Men. But from the Beginning it was not so.

The Dedication.

The Reverend, Industrious, and very Learned Mr Wall speaking of
1st Part Cap. St. Austin, has these Words. " There was no such Custom then used, as
15. 12. of Hist. " Private Baptism of Children in Houses, except in Cases of the greatest
of Infant Bap- " Extremity; and that even sick Children were carried to the Church, if
tism. " it were possible. For 'tis of such that he says, Men do hasten and run
" with them to be Baptiz'd whilst they are alive, left when they are dead,
" there be nothing to be done, &c. It was to the Church that they ran,
" where were large Fonts or Baptisteries, in which Infants and grown Per-
" sons might be put into the Water. And it has since been decreed in a Ge-
Can. 59. An- " neral Council in Trullo, that Baptisms shall not be in private Chap-
no Christi, " pels (much less in Houses) but in the Publick Church.
595.

It is to be observed, that this Council totally excluded House-Baptism,
and was so strict, that they would not suffer Baptism to be solemniz'd even
in private Chappels. Then the Celebrated Author goes on,

" This was so generally observed from the time that Churches were
" built, till of late Days, that we read of many Kings Sons, and Kings
" themselves, converted to the Christian Faith, that received their Bap-
" tism in the Church. Whereas, now-a-days, Persons of much lower
" Rank take the state upon them to expect it to be brought home to their
" Children, tho' they are well. And there they put a great Contempt upon
" it by making it a formal Ceremony, subservient to their Belly-chear,
" and a Drinking-Feast; little regard being given to the Holy Sacra-
" ment, or Prayers used thereat.

" In Cases of urgent Extremity, the Antients did indeed Baptize any
See 2d Part, " where in the House, in the Bed, &c. rather than the Party should die
Chap. 9. Sect. " without it. — But they never did so but in such Cases.

2. Of the Hist. " The Church of England allows of Baptism by a Minister in private
of Infant Bap- " Houses in Cases of Necessity; but gives positive order that it be not
tism. " used except in Case of Danger of the Child's Death; and that such
" a Child, if it live, be brought to the Church, and his Baptism declar'd
" there. And some Bishops and Curates of the said Church, do shew
" a zeal to have this Order, which has of late been much neglected, put
" again in due execution. But others of them seem more indifferent about
" it: And in most places it's found a difficult thing to overcome that lazy
" and irreverent Custom, which took such deep footing among the People
" in the late disorderly times. Then the Reverend Author relates, how an-
Pag. 132. " gry the Presbyterians, in Queen Elizabeth's time were against the
" Church for allowing Private-Baptism; and Cartwright, their Cori-

See Arch- " phæus, furiously attack'd our Church; whose Pleas were answer'd by
bishop Whit- " gift's Defence " that Great Man, Archbishop Whitgift; and yet how strangely have
of Answer to " these Men since ran counter into the other Extream? When they came
the Admoniti- " to have the ordering of Matters in the Church, they (tho' contrary to
on, Tr. 3. " the Rules of their own Directory) gratified the Humour of the People in
Ch. 345, item " this matter far more, than ever the Church of England had done.
Tr. 2. Ch. 1. " At

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" At present, they and their People make this House-Baptism the most ordinary way of Administ'ring that Sacrament, be the Child Sick or well: and in London (that is true to my Knowledge, of which I could give a peculiar Narrative, how a Reverend Dr. now Rector of a Church near one of the City Gates, was threaten'd upon his refusal, and a certain Clergyman presum'd to Baptize the Child at Home, tho' expressly against his Order) and other Places where any of them are, a Clergyman of the Church of England cannot, if he would, bring his People to the foresaid Order of the Church; because, if any humerous Man or Woman of his Parish have a Mind to have their Child, though in never so good Health, Baptiz'd in the House, and he deny them, the next thing is, they in a pet send for One of these Men, who are always ready to do it.

" There are no Orders of the Church that do come in process of time to be more grossly and universally abused, than those that begin first to be dispensed with for the State and Character of the Persons concerned in them. This was first granted as a Priviledge of Kings, or Kings Sons, as appears by the Decretals of Clement the Fifth; and by the Council of Cologn, where it is Ordained, that none but they should be Baptiz'd at Home. Afterwards it came, I suppose, to be allowed to Noblemen, and so to other Rich Men. And as every Body affects the Name and State of Gentility, they think themselves hardly dealt with, if they be accounted in this matter inferior to such or such of their Neighbours.

" This, and many other Instances of like nature that might be given, should teach the Clergy to take care, how they make any beginning of breaking that Rule of Scripture given by St. James, against any respect of Persons to be shewn in Church-Matters; for if you once begin, there's no stop to be made afterwards. Therefore the Synod of Aix determined, Boch. Decre. that no Curate or other Priest should, under pain of Excommunication, Eccl. Gall. de go to any House, not even of a Nobleman, to administer Baptism, ex-Baptismo Cap. cept in case of Necessity; and that no Case should be taken to be of necessity, but when the Child's Life is in danger. Thus far that Learned Author.

This is a succinct History of the Rise and Progress of House-Baptism; and 'tis time I think to reduce it to its Primitive Practice. What the Presbyterians do in North-Britain, we are lately inform'd by a Celebrated Writer; they carry the point too high, and though the Child's a dying, Rehearsal, 4. will not Baptize it till their long winded Jargon of a Sermon is ended. Vol. N. 19.

But in our late Days of Confusion, there was a sort of necessity for House-Baptism, when the Separatists were gotten in to the Saddle; they first made a Martyr of their pious Sovereign, and then took possession of his Crown and Kingdom; the Clergy in those Days were in a manner obliged

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*to Baptize at Home; for they could not get liberty to do it at Church as 'tis now in Scotland; and the general practice of the Primitive Fathers do affirm, that Men not Episcopally Ordained, had no Reason or Scripture to authorize them to confer Christian Baptism.

That sad Confusion destroyed the Discipline of our Church, and, I believe, House Baptism (for the main) owes its Original in this Land (chiefly) to those Days of Confusion.

'Tis, I confess, no easy Task to stem the tide of that ill practice in Baptizing at Home; yet, if Men would consider that that Practice has no Foundation in Sense or Religion, that difficulty would be surmountable. The Churches of the Popish and Reformed Perswasion; nay, the whole Greek Ryeaut's Pre-
sent State of Church at present; and those of Calvins Platform in and about Lon-
the Greek Church. C. 7. don, do bring their Children to be Baptized in their respective Congre-
gations; nay, more than that, some of the Presbyterian and Independ-
endant Scheme bring their Children to Conventicles. And is it not a burn-
ing Shame, that the Members of the most Pure Church, now upon Earth, should so grossly neglect that reasonable Service: I am convinc'd, that if Men would lay by their Pride, and put on Humility, they would throw off that sordid Practice, and return to that of the Antient Church.

I know but of one way to put things in the right Channel, and that is an Act of Convocation, confirmed by another of Queen and Parliament, with a severe Mulct affixed to it, and to be inflicted upon the Offenders; which Penalty should be for the benefit of the Poor: Such an Act would do Wonders, and effectually break the neck of this very ill Custom. An Act that so sensibly touches the Pocket would bring Men to Sense and Reason in this Point; and such an Act we want and wish for, to restore the Discipline of our Church; but can we hope (in these Dregs of Time) when Schism is so rampart for an Act, or any Act indeed, which would be to the advantage of the Church? Better Times God in his Infinite Mercy send, that our Church, as it has been, may be again the Glory of the World.

Some People are in a great fear (where there is none) of being Priest-ridden: But I am sure, the true fear of being ridden comes from the other Quarter; and if the Laiy, can by their Insinuations, and assiduous Sollicitations, prevail with any of us to put the Golden Bit into our Mouths, they'll ride us, when and wheresoever they please.

Fælix, quem faciunt aliena Pericula cautum.

See the Preface to some Proceedings in Upper, among other things, The Encroachments made on the Clergy, in the point of Private-Baptism were mentioned; But the Upper-House never

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never (as I know of) took it into Consideration. And since no Redress can be from that House, and since that pious Motion of the Lower was frustrated; I think, with submission, we ought to do our selves Justice, and maintain our Dignity, and not prostitute our Office, by Sneaking, Cringing, and Fawning, to those, who are but too willing to Mount and Ride us: We read in the New Testament; that we are Ambassadors of Christ, not of (but for) Men; and Ambassadors, We 2 Cor. 5. 20. know, are not to be rudely treated; so to do is an Offence to their Principals: How great a Sin is it then for Men to revile Christ in his Ministers! for he that receiveth you receiveth me; and he that rejecteth you rejecteth me, says the Holy Jesus. Words that ought to John 13. 20. make the deepest impression; and would to God, it may appear by the Lives and Actions of the Laity; then we should have another Scene of Affairs; and the Clergy would receive a more Christian Treatment from them: Such a blessed State I can only wish and pray for.

Before I draw to a Conclusion of this long Preface, I ought to let you know, that I am not the First that have Attacked this vile Custom in a set Discourse; for Mr Arwaker in his Ministrion of Publick Baptism has shewed great Learning and Reading; This Pamphlet was Printed for Edward Pool, in the Year 1687. Some Years after Mr Strong Published his Tract with this Title, viz. The Unde- cency and Unlawfulness of Baptizing Children in Private without Necessity, and with the Publick Form. Printed for Thomas Bennet in St. Paul's Church Yard, 1692. 'Tis plain and cogent, and very rational; and both which I recommend to the perusal of my Brethren, the Clergy.

After I had finished the ensuing Dialogue, I once more took a Superficial View of both those very good Tracts; I am not so silly as to think, that I shall come up to the Learning of those, or to be equal with them; I thought another way of treating on that Subject might take better, and be more diverting; for what takes with some sort of Readers, disobliges another: And according to that Axiom, viz. Vis Unita fortior, my Design was to add what Strength and Argument I could, that they and I my self may be such happy Instruments as to eradicate that very ill Custom of Baptizing Privately with the Publick Form.

I do acknowledge, that I have taken a Citation or Two out of them; and had I time, it would be worth my while to give an extract of both those excellent Pamphlets; for I am afraid they are out of Print, and hard to meet with: But I shall proceed no farther at present, but only add my Prayers to the most High, that he'll be graciously pleased

THE DECORATION.

to pour down the Blessings of the Holy Spirit upon the Heads of all the Sacred Order, that they may be burning and shining Lights in the midst of a Perverse and Crooked Generation. I am, dear Brethren in the Lord,

March 15.

1705

Your most Humble

Servant and Brother.

2 AD 58

A



A

DIALOGUE

BETWIXT A

Churchman and Dissenter,

ABOUT

PRIVATE-BAPTISM.

Churchman.

WHither so fast my dear Friend, your Aspect shews, that you are upon business of Importance; will you be so kind as to satisfie my Curiosity?

Dissenter. Sir I can deny you nothing; and your former Favours to me have been so many, that I should count it horrid Ingratitude not to gratifie you in your Request; and to be short, and not to keep you on the Tenter, I am going to a Christning.

Ch. What, at this time o'th, Day, I thought the Hour of Prayer had been over?

Diff. I could not have supposed you to be so ignorant of a known Practice; I thought every one had fell into the account, that Children are frequently Christned at Home.

Ch. Yes, in case of Illnes and danger of Death, and not in any other Case whatsoever.

Diff. What do you mean by that, my Friend; I beg of you to prove your Assertion; and if you do, it may be of vast consequence to others.

Ch. That's no hard Province, that you have put on me, I'll assure you; and to shew my readiness to assist you in all Christian Offices, I'll immediately set upon that Busines; the means of proving I have in my Pocket.

B

Diff.

Diff. What's that, in the Name of Goodness, that has such an admirable Faculty?

Ch. Not to keep you longer in suspence, 'tis the Liturgy of our Church. And you must know, that is confirmed every tittle of it by Act of Parliament; for you Gentlemen are mighty Men for Statutes and Laws.

Diff. For that very Reason, and that only, I shall patiently hear what your Book says; for to speak freely, I ne'r look into it; for you must know, our Preacher has had so many Strokes at it, calling it Porridge, Mass, and dull Forms; and such a representation of it has he given to us, that to tell you the Truth, I never had the courage to give it a Reading.

Ch. That's Popery all over in a Protestant Dress; and what account such Preachers, or rather Deluders, can give to the supream Judge of such vile Actions, and foul Slanders, I cannot tell; and how they can answer the drawing off poor ignorant People from our Communion to their sensless Schemes of Church Government is as hard to determine. The Lord in mercy open their Eyes, and their Hard Hearts, that they may see from whence they are fallen; viz from a pure Church settled upon Christ and his Apostles, to an unaccountable and ungrounded Schism and sinful separation.

Diff. No more of that at present, to their own Master they must stand and fall; but to the Book you were speaking of.

Ch. This, Sir, is at your service; and let me oblige you to give it an unprejudic'd, fair, and diligent reading.

Diff. On my Word depend, and when I have time and leasure I'll do't in earnest; but in the mean while to our point in Hand.

Rub. of Pri-
cate-Baptism. *Ch.* I have it under my Thumb, 'Tis thus, "The Curates of eve-
ry Parish shall often admonish the People, that they defer not the
" Baptism of their Children longer than the First or Second Sunday
" next after their Birth, or other Holiday falling between, unless up-
" on a great and reasonable cause, to be approv'd by the Curate;
" and also they shall warn them, that without like great Cause and
" Necessity, they procure not their Children to be Baptiz'd at Home
" in their Houses; but when need shall compel them so to do.

Diff. I have many things to object against this Rubrick, but every one in its own Order. First, that Baptism is not to be deferred longer than the First or Second Sunday next after the Birth, or other Holiday falling between. This seemis to be hard, and I always thought, that I could have my Child Bapriz'd when and where I pleased. But why, I pray, on Sundays or Holidays, and not on any other Days?

Ch. Because on such Days there is a greater confluence of People; and that at every Baptism every one might have a Monitor to put him in mind of his Vow, when he was dedicated to God, and made a Member

Member of Christ, and an Inheritor of the Kingdom of Heaven : but I beseech you to give me leave to read the Rubrick for Publick Baptism ; " The People are to be admonished, that 'tis most convenient, " that Baptism should not be Administered but upon Sundays and other " Holidays, when the most Number of People come together, as " well, for that the Congregation there present may testifie the re- " ceiving of them that be newly Baptiz'd into the Number of Christ's " Church ; as also, because in the Baptism of Infants, every Man " present may be put in remembrance of his own Profession, made to " God in his Baptism. — But the Rubrick in the Office of the Form *Rubrick of K.*
of Baptism, in the Reign of the Royal Martyr, begins thus ; " It ap- *Charles I.*
" peareth by Antient Writers, that the Sacrament of Baptism in the " Old time was not commonly Ministered but at Two times in the " Year, at *Easter* and *Whitsuntide* : at which times it was openly
" Ministered in the presence of all the Congregation ; which Custom
" now being grown out of use, (although it cannot for many Consi-
" derations be well restored again) it is thought good to follow the
" same as near as conveniently it may be.

Diff. Why truly I am convinced of the reasonableness of what we are upon, *viz.* that Children are to be baptiz'd in a full Congregation, and your Book gives an admirable reason for it, *viz.* that all the People may be put in mind of their own baptismal Vows. All this is very well and edifying ; but that part of the Rubrick in *K. Charles the I.* his time is somewhat obscure ; be so kind as to explain it ; for it seems strange to me, that Baptism should be used but twice Yearly. What became of those that died in those Intervals ; were they of those Antient times so cruel as not to baptize those that were in a dying Condition ?

Ch. Your way of talk betrays your ignorance of the Antient Government of Christ's Church ; those that were in peril of Death, were enroll'd into the Church by Baptism at any time of the Year. But I am now come to shew the practice of those Golden Ages as to Publick Baptism.

Diff. Good Sir proceed, and I shall be very attentive to what you shall deliver on this Subject.

Ch. The Learned Dr. *Cave* in his Primitive Christianity, will easily *Part Cap. 10.* satisfie you in this point ; I shall not trouble you with the Quotations *P. 306.* of the Fathers in their Language, but for my own ease and yours, I shall give it you in that pious Author's Words : " The time (says he) " when Baptism was wont to be Administered, at first all times were " alike, and Persons were baptiz'd as opportunity and occasion serv'd, " but the Discipline of the Church being a little settled, it began to " be restrained to Two solemn and stated times of the Year, *viz.* *Tert. de Bap-*
" *Easter* and *Whitsuntide*. At *Easter* in memory of Christ's Death *tis mo. C. 1.*

" and Resurrection, correspondent unto which are the Two Parts
 " of the Christian Life, represented and shadowed out in Baptism,
 " dying unto Sin, and rising again unto Newness of Life; in order
 " to which, the Parties to be Baptiz'd were to prepare themselves by
 " a strict observation of Lent, disposing and fitting themselves for Bap-
 tism by Fasting and Prayer. In some Places, particularly the Church-
 es of Thessaly, Easter was the only time for Baptism, (as Socrates
 " tells us) which was the reason, why many amongst them died
 " Unbaptiz'd; but this was an usage peculiar to them alone. The
 " Antient Custom of the Church (as Zonaras tells us) was for Pe-
 sons to be Baptiz'd, especially upon the Saturday before Easter-day;
 " the reason whereof was, that this being the Great and Holy Sab-
 " bath, and the mid time between the Day whereon Christ was Bu-
 " ried, and the Day whereon he rose again, did fitliest correspond
 " with the Mystery of Baptism, as 'tis the Type and Representation
 " both of our Lord's Burial and Resurrection. At Whitsuntide, in
 " memory of the Holy Ghost's being shed upon the Apostles, the same
 " being in some measure represented and conveyed in Baptism. When
 " I say, that these were the Two fixed times of Baptism, I do not
 " strictly mean it of the precise Days of Easter and Whitsuntide, but
 " also of the whole intermediate space of Fifty Days that is betwixt
 " them.

Diff. But pray resolve me fully; was it not the practice of those
 Ages to Baptize in danger of Death at any Time or Place?

Ch. I told you before that it was, and I see that you are loth to
 take my Word for it; well then, to inform your Judgment, with
 the leave of that great Doctor who is still among the Living, I shall
 resume the Thread of Discourse concerning Clinick Baptism, that is,
 of those that they were Baptized on their Sick and Death-beds;
 " If there was (lays he) a necessity (as in case of Sickness and dan-
 " of Death) they might be baptiz'd at any other time: for finding
 " themselves at any time surpriz'd with a dangerous or a mortal
 " Sickness, and not daring to pass into the other World without
 " this Badge of their Initiation into Christ, they presently signified
 " their earnest desire to be baptiz'd, which was accordingly done,
 " as well as the circumstances of a Sick-bed would permit. These

Clinick Bap- " were called Clinici, because in Κλίνη Βαπτίζειν, Baptiz'd as they
 tism what. P. " lay along in the Bed. — To this custom of Clinick Baptism, some

" not improbably think the Apostle has reference in that famous
 " place, where he speaks of those that are baptiz'd for the Dead,

Voss. The. de " ἀπεργούν, which they expound with reference to the state of
 Bapt. & de " the Dead; and tis meant of such, who in danger of Death would
 Refur. " be baptiz'd, that it might fair well with them after Death; this

Har. 28. " Epiphanius thinks the truest Interpretation, that it is meant of
 " Catechumens

" *Catechumens*; who being suddenly surpriz'd with Death would be
 " baptiz'd, that so their Sins being remitted in Baptism they might
 " go hence under the hope of that Eternal Life which avails Good
 " Men after Death, and testifie their belief and expectation of their
 " future happy Resurrection: Others think, it may refer to the place
 " of Baptism, those who are Baptiz'd *versus resparū* over the Graves,
 " or Sepulchres of the Dead, it being an Antient and General Cu-
 " stom to have their Religious Meetings, and to perform their Pub-
 " lick Exercises at the Tombs of the Martyrs; there being numerous
 " instances in the *Acts of the Martyrs*, of such as were Baptiz'd in 8. *Pri. Hymn*
 " the *Cemiteria* over the Monuments of the Dead.

Diff. I thank you heartily for your pains in giving me that Author's
 sense of that obscure Text. But let me proceed in my Objections.

Ch. I beg your patience one Minute, till I give you the sense of
 that Place from a later, and not so voluminous an Author.

Diff. Pray what may the Title of that Author be?

Ch. It is the Rehearsal.

Diff. Away with it; 'tis a Penny, and for ought I know, a Paltry
 Paper too; for I am of Mr. *Ben. Hoadly's* Mind, I never converse
 with such petite Authors; and besides it has none of the best of Cha-
 racters amongst *Dissenters*.

Ch. I am of opinion what you say is true; for some will not conde-
 scend so far as to give it a reading; others more complying, are struck
 dumb at its admirable way of Argumentation; in short, let Mr. *Hoadly*
 say what he will of it, I am sure, more discerning Authors, and Men of
 sounder judgment do value that Paper more than all the *London* and
Hartford Assizes Sermons of Mr. *Hoadly's*, and let his Brother of *Salis-
 bury* be put into the Scale too; there's no depositing Doctrine, no re-
 bellious Maxims of State, no Republican Schemes of Government,
 no poysonous Antimonarchical Positions: In short, 'tis true standard
 Divinity, and will bear the Touchstone.

Diff. Your mighty Character of that Paper has set me agog, you
 may give me his opinion upon that Text, why are they then Bap-
 tiz'd for the Dead; and I shall with the greatest diligence attend.

Ch. Come on then, my Friend, your own Industry and God's Ble-
 ssing on the means may make you a Convert. Speaking on that Text
 that wonderful and great Author has these Words; " That this was
 " spoke of Christ is plain from the Five First Verses, which speak of
 " Christ's putting all Enemies under his Feet, and that the last Enemy
 " that shall be destroyed is Death. Whence St. *Paul* inferr'd, that
 " if Christ has not overcome, but on the contrary Death has destroy'd
 " him, then he is Dead still, and then what shall they do who are
 " Baptiz'd for the Dead, &c. And as to the Expression of being
 Baptiz'd

Rebeas. I.
 Vol. 222.

Io. 6. 3, 4.

" Baptiz'd for Christ, it was no more strange than the Expression of
 " being Baptiz'd into Christ, and into his Death ; that is, into the
 " Faith in him, and in his Death. Which is being Baptiz'd for him
 " as we suffer for him, and dye for him, that is still by Faith in him,
 " that as he died so he rose again, and now liveth for Ever. Which
 " whoſo believeth not, why ſhould they be Baptized for him, or
 " ſuffer for him? Which is the very next Words to thoſe before quo-
 " ted, v. 29. *Why are they then Baptized for the Dead?* Then follows
 " v. 30. *Why ſtand we in Jeopardy every Hour, &c.* 'Tis in vain ei-
 " ther to be Baptized or ſuffer for him, if he is Dead and no more
 " in Being ; which they muſt think who believe no Resurrection of
 " the Dead. And thus being Baptized into Christ is being Baptized
 " into the Faith of the Resurrection of the Dead. — Thus He.
 Diff. I like it well, and am ſo far convinced, that I ſhall always at-
 tend that Author's Motions, and frequently converse with his Wri-
 tings. But let me proceed.

Ch. With all my heart, go on.—

Diff. The next part of your Rubrick (as you call it, I wiſh there
 is no danger in the Word) is this which I object againſt ; viz. that
 Children are not to be Baptiz'd at Home, but when need ſhall compel
 them ſo to do. Now I would fain know who is to be judge of this
 neceſſity ; is not a Relation, a fond Mother, an indulgent Granny,
 or a ſuperstitious Goffip ? This Word, Need, is very comprehensive ;
 'tis a very Trojan Horſe ; 'tis full of pointed Arguments ; and I am
 apt to believe, it may afford ſuch mighty Pleas as are not ſo easily
 ſet aside : But pray in the First Place who's to be judge of that Ne-
 ceſſity ?

Ch. The Person appointed.

Diff. I warrant you that's the Man that the Bishop appoints ; you
 muſt find better Authority before I shall embrace it.

Ch. You are mighty nice, methinks, not to accept of him appoint-
 ed by the Bishop. The Person we ſtyle Bishop, either by Himſelf or
 Council, has in all Ages of Christianity down to our own Times, had
 power to make Laws Ecclesiatical, and Canons for the good of the
 Church. The Church without a Bishop (who is the Center of Unity)
 is a Monster, a Body without a Head. Well then, ſince you reſufe
 our Church Authority, will you accept that of the Civil State ?
 Shall that oblige you ? For 'tis a grounded Maxim, that *Leges Humanae obligant conscientiam*, that is, Human Laws tye the Conscience ;
 we are obliged to ſubjection to ſuch Laws, provided they run not
 counter to the Divine.

Diff. This is ſomewhat indeed. To the point if you please.

Ch. Sooner, I believe, then you'll care for.

Diff. As how, my Friend, for I long to have this ſecret unlocked.

Ch.

Ch. To ease you of your pain then ; you may remember that I gave you to understand by way of innuendo, that our Publick Liturgy was confirm'd by Act of Parliament ; and so 'tis not only Diviae but Statute Law : I believe you are hamper'd.

Diss. Why truly, Laws made by our selves, I mean, our Representatives have a mighty force, and I dare not oppose them ; but where shall I find it ?

Ch. In the Book I gave you, to which are prefixed the Acts of Uniformity ; I pray consult it at your leisure.

Diss. That on my Word I'll do ; but who is judge of this necessity, as appointed by Act of Parliament ?

Ch. Read over one Clause of the aforesaid Rubrick ; you'll soon find, I hope, your own conviction.

Diss. Reads, — "Unless upon a great and reasonable Cause to be approved by the Curate ; and also they shall warn them, that without like great cause or necessity they procure not their Children to be Baptized at Home, but when need shall compel them so to do."

Ch. How stand you affected, my Friend, are you convinced ?

Diss. My Mouth is stopped by an Act of Parliament, and I must not, I dare not oppose it ; but methinks, there's Non-sense in that Rubrick, in those Words I have read ; and 'tis a wonder to me that to grave an Assembly should be imposed on.

Ch. As How I pray ?

Diss. In these Words, — Approv'd by the Curate, and they — They, Curate is not Grammar, and cannot be reconciled to Sense and Reason. Is this your Rubrick ?

Ch. This is according to the Integrity of *Dissenters* arguing, to confound, and mix, what ought to be separated. If you had consulted both the Forms of Administration of Baptism you would have been right : Approved by the Curate belongs to the Publick Form : The Word *they* belongs to the Private ; so then, *they* relates to the whole Body of the Clergy, as is apparent to any indifferent and unprejudic'd Eye. Rarely Acted indeed !

Diss. I may thank you for it, for you only led me into the Mistake, by confounding both the Rubricks.

Ch. That I did not to confound but confute you : I laid them both together, thinking, that you would not take so much pains, as to consult the Book. In the private Form you have these Words, "The Curates of every Parish, &c. Now I hope, Curates and they are not false Grammar : You plainly now see what becomes of your Criticism. 'Tis a sad thing to set up without a Stock.

Diss. No Reflection, Friend, as you love me. We have Stocks of Learning, Stocks of —

Ch. You need not have stopped, but I guess at your meaning, so then

then upon the upshot, no Friend or Relation, no Gossip or God-father, no other Person whatsoever is the Judge appointed by Rubrick and Parliament, to censure the necessity; 'tis the Curate, and he only, that is the sole Judge.

Diff. I am satisfied, and thanks to you for clearing up this Difficulty; but permit me for the sake of others to draw up what may be offered, as Pleas for Home-Baptism (Cases of Sicknes excepted). But before I proceed, whilst I have it in my Mind, let me ask you a Question: Since the Members of your Church seem to be restrained to bring their Children to the Church on Sundays or Holidays, to be Baptized; Now my Question is, cannot I have my Child Baptized at the Church on any Week-Day?

Ch. You, and Yours, are always raising of Scruples where there is no just ground for any; our Church does not absolutely tie up its Members to Festivals only, as you may see, if you'll be pleased to consult the Rubrick: It only says 'tis most convenient; and at the end of that there are these Words, Nevertheless (if necessity so require) Children may be Baptiz'd upon any other Day.

Diff. But who is Judge of that Necessity?

Ch. The Curate no doubt.

Diff. Suppose then, that he'll refuse to gratifie my Desire to Baptize my Child at any time of a Private Day; for I love privacy, and cannot endure to appear at the Head of a Female Regiment.

Ch. I believe he can't gratifie your Request, for he is as much tied to Rules as others. Baptism ought to be Administer'd always after the Second Lesson, which supposes the reading of the Publick Prayers.

Diff. Now you are out, I am sure; your Rubrick says, it must be left to the judgment of the Curate, as appears from these Words, as the Curate by his discretion shall appoint.

Ch. If I am in a Mistake, 'tis my happiness that I have so kind a Corrector; for 'tis the glory of a Man to mend upon Admonition; *Humanum est errare* is a known Maxim; I don't pretend to Infallibility; and all that do are shamefully baffled. You cannot think upon Second Thoughts, that 'tis left to the discretion of the Curate to Baptize when no Publick Prayers are: No, that's too gross for a Man of your Parts to conceive, but it shall be left to his discretion whether he'll do it either at Morning or Evening Service.

Diff. Why really as you say, it seems to look that way, and for ought I know, that may be the intention of the Church: I have done with my Question and shall now proceed. I promised you a List of the Pleas for Home-Baptism in case of Health; and I have it here; and to shew my Civility it is at your service.

Ch. You are mighty obliging, and there's no doubt but that it carries

ries conviction and all before it, being the Sum, Marrow, and Substance of Squadrons.

Dif. Banter on at your pleasure ; for all you are so jocund, you may have both time and leisure to repent. *Post Gaudium Luctus.* —

Ch. That's notable indeed ; but, Good Sir, as you are great be merciful ; and if I should be ready to sink under the weight of your Reasons, you'll be willing I hope to lend a helping Hand to a falling Brother.

Dif. That I shall consider of : But to begin — The First Plea for House-Baptism is Poverty ; Poor Persons (God help them) are always the Objects of Contempt, and they have nothing to fence themselves from it ; they are loth to expose themselves to the Insults and Jeers, and bitter Reflections of the Rich and Great Ones ; and they will be confounded if they appear before their Betters ; and therefore we think it is most convenient to Baptize their Children at Home.

Ch. Convenient ; I thought I had convinc'd you upon the Point of Conveniency, and that you was not the proper Judge of that ; but to let that pass. Now I shall set about and answer your First Plea for House-Baptism, and that is Poverty. When Duty and Religion commands, 'tis mighty strange to set up Poverty against them. God looks at the Heart and not at the Habit ; Our Blessed Lord stiles them Members of his Kingdome that are poor, and poor in Spirit. Now what greater shame is it for the Poor to appear in the House of God *Mat. 5. 2.* with their Children, to be Enrolled and made Members of the *Luke 6. 20.* Catholick Church, then for themselves to repair thither on those Days ? The Church has appointed to offer up their Prayers and Praises to a Gracious God and a Merciful Saviour, and to hear from his Substitutes, the Clergy establish'd, their Duty to God and their Neighbours. That it is so I do not doubt but that they are already convinc'd ; and as to Baptism in the Church that's as easily shewn. I would know the Reason, why the Baptisterium or Font is plac'd at the lower End of the Church ? Nothing else can be meant, but that Baptism is the entrance into the Christian Church, and that place is appointed for the solemnization of it. The Christian Church (since Churches were built) has always thought so, as is apparent from the Records of the Catholick Church. Now I would ask, what Grounds or Reasons are there for Contempt or Reflections ? Now provided the Poor were attack'd with the Scoffing Artillery of the profane Rich Man. Must that be a Reason for the Poor Man's neglect of his Duty to God and the Church. The blessed Virgin (none more poor) offer'd our blessed Lord in the Temple ; and shall our Poor be ashame'd to follow so good an Example. Besides, the great inconveniency in Baptizing Children at Home (except upon the case of utmost necessity) ought to be a motive to bring them to Church ; for other-

wife 'tis a contempt upon that Sacrament ; for how undecent is it to administer Baptism in a Room, where not only the Lying-in-Woman is, but where there is Smoaking, Profane and Idle Talking, Pot-boyling, Jack-going, Eating and Drinking, and the Cup always moving ; and it looks more like a Synagogue and Chappel of Satan, than a Place consecrated for Pious and Divine Uses : 'tis a mighty fault in the Clergy to condescend ; and monstrous in the Laity to request ; and 'tis not my Opinion only but the Opinion of the Catholick Church, that that ill Custom should be laid aside. And now I think I have fairly answered your first Plea, which was Poverty ; I have shewed it to be an empty nothing ; be pleased to proceed.

Diff. The Second Plea for House-Baptism is State and Pride ; Rich Persons will be attended, and I see no reason but that they should ; and *a sic volo, sic Jubeo* is a knock-down Argument, and their pleasure is not to be disputed ; to carry their Children to Church they think, as I do, is such a mean condescension, that they will never consent to or comply with. What ! methinks I hear them say, is there no difference betwixt the Rich and Mighty, and the frowling Mendicant. Believe me, Sir, I have some grande-folk, that will oblige the Minister to come home, that they might have an opportunity of shewing their stately Tables of Plate, and other Rich Furniture ; be so kind as to give me your Thoughts upon this Plea ; I think it deserves a Consideration.

Ch. This whole and tedious Plea is as you say very well founded on State and Ambition, and has nothing in it of solid Argument ; but give me leave to ask you some Questions, and you'll see the folly of it. Are not the Rich, as well as the Poor, Members of Christ's Church ? If they are, are not they obliged to follow the Rules and Canons of the Governours of that Church ? Have they got a dispensation from our Superiours to have their Children Baptiz'd at Home ? I would feign know, who can grant such a favour. I believe my Lords the Bishops, tho' great Men, cannot do it ; I never heard they could ; all the power, I know, that the Church has granted, is only to those poor weak Infants, and that in the utmost Necessity, and greatest danger of Death. This Plea is like whipt Cream, all Froth, and no Argument, and in short to put an end to't ; if Rich Persons design and strike at an Interest in the other World, they First must be made Members of Christ's Church here on Earth, and that Entrance must be made by Baptism ; and that Baptism (except in Cases of utmost extremity, as our Church directs) must be Administred at Church at such a time when, 'tis presum'd, the Congregation will be greatest : But enough of this. Be pleased to proceed to somewhat else.

Diff. A Third Plea for House-Baptism is the distance of place from the Church. Some Parishes in England are vastly great in Circuit ; some

some Thirty Miles, some Twenty, some Ten, &c. In such a case 'tis a mighty hardship to be obliged to carry the poor Babe to the Church. I think, when such a circumstance occurs; 'tis most prudent to Baptize the Infant at Home.

Ch. But Sir I think otherwise, and the reasonableness of my Thoughts shall be at your service.

Dif. Be so kind and free, as to communicate them to me, and I shall take it as a mighty favour; for I know some Dark-Lanthorn Gentlemen, that hug themselves with their own darling Notions, and the World is ne'r the better for them; but I do not account you of that Number.

Ch. No Compliments, I beseech you; but to the matter in hand, and to shew the unreasonableness of your last Plea, *viz.* distance of place from the Church; I believe there are such vast large Parishes, as in Lancashire, and elsewhere. What then! What's that to the purpose. Give me leave to ask you a few Questions: Are there no Chappels of Ease in those Parishes? As I have reason to believe there are; if there be, I am apt to think, that the furthest House in any Parish may be within Three or Four Miles either of Church or Chapel. If so, where's than the hardship? I believe you, the Objector, would carry your weak, very young, Infant from York to Westminster, to be Enrolled upon the certainty of inheriting a good Estate upon such a condition proposed; and wont you do that for a Spiritual and Eternal Consideration? Lay your Hand on your Heart. — Besides, this Plea is not universal; 'tis confin'd only to some few Cases. What's this Plea to those that are very near the Church, and at most are not far from it. This Plea as to them is so very ridiculous, that I think, some People cannot have the hardiness to insist on't; and I think, 'tis high time to dismiss it. Go on, Good Sir.

Dif. Well then; the next Plea is very considerable, and of such weight and power, that it carries dread in its very Countenance: I said this that you might prepare your self, for I am almost perswaded, that 'twill put you upon the careen, if not totally overiet you. I wish you well, and from my Heart good succels to you.

Ch. Dear Sir be so kind as nor to keep me in suspence, and upon the tenter; 'tis not kind to sink me with the very thoughts of a Tempted.

Dif. To put you out of your pain then. There's an Act of Parliament against you, commonly called *The Act of liberty of Conscience, or The Act of Toleration.* Take care of your Stops lest you be crushed by the weight of the Queen and Parliament. This Act, you must know, was made in the Reign of Glorious William for the case of Protestant *Dissenters.* But to the Point in Hand; if a Person cannot perswade the Church-Minister to come home to his House to

Baptize his Infant, I would propose to send for one of the dissenting Preachers, and he would perform that Christian Office ; and I am sure the Act of Parliament would bear him out.

Ch. I beg of you not to be so assuming ; ne'r fear my courage ; be assur'd I'll stand the Brunt, I must tell you, that I have just now read over the Act of the First of William and Mary, and 'tis under my Hand ; and the Title its self destroys your Plea ; it runs thus, *An Act for exempting their Majesties Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws.* With all the Eyes I have I have read the Act, and cannot find any thing that looks like a shadow to countenance your Plea. Does it follow, if some certain Persons are exempted from some Penal Laws, and have Liberty, (and a strange one too) of leaving the Church of England to repair to a Conventicle for Religious Worship. Does it follow, I say, that the Preachers of those Conventions have a right to baptize Infants of Church-Members at their Houses ; 'tis boldnes to attempt ; and 'tis Theft to do it ; and 'tis highly reasonable, that the Law should cure the Insolence of such Intruder. Besides, I do not find by the Act, that they have any right to Baptize their own Children either at Home or Conventicle ; the first I am sure is true ; and the latter as likely to be true ; if you insist upon it, that your Teachers have a right to dispense Christian Baptism, either at House or Conventicle, ('tis but another Name for the same thing) I would have it plainly prov'd from that unaccountable Act of Indulgence. Besides Sir, you are mightily besides the Cushion, if they had a right to give Baptism (I would not call it Christian, till they prove themselves Ministers empower'd by Christ to confer Christian Baptism) in their Conventions ; 'tis a miserable *non sequitur* to say, that they have the same right to do it at Home. But suppose the worse, that some Pettish and Whimsical Person should be so unaccountable in his practice against Church-Principles, as to send for One of these Non-commission'd Preachers to Baptize his Child : suppose this Child should go only with that Baptism (shall I call it) into the other World ? Suppose that Baptism is not True or Valid, as I verily believe it is not ; what sore Punishment hangs over the Head of that obstinate Parent, I am loth to say ; and what Hazards that poor Infant runs, I am as unwilling to declare ; therefore, it highly behoves all Men to procure regular Baptism, both in respect of the authoriz'd Minister, and also in regard to the place of Baptism. Enough, I believe, you may think too much upon the last Plea ; I confess my zeal for the true Administration of Christian Baptism has carried me beyond my First Intention, which I hope you'll easily pardon ; be so kind as to go to the next Plea.

See *Lay Baptism Invalid.*

Diss. You have been warm indeed ; but I shall not dispute your Suppositions,

Suppositions ; I'll leave that to some body else ; and proceed to the next Plea. Fifthly then, Another Plea is the danger of Health ; the Child is weak, and the Weather may be cold, as we find it is sometimes ; as to give an instance in this long and present Winter ; what a cruelty must it be to the poor Infant to be exposed to the cold blast of the Northern Winds, and to the rigour of Snow and Frosty Weather ; is it not more prudent to baptize the tender Infant at Home, than to run such Hazards to carry it to Church. I am sure I should not do it.

Ch. You mean, if I take you right, you will not trust Providence with your Child ; is not God able and willing to preserve it from the danger you alledged ; and must you always be finding out means, contrary to his dispensations ? Will you be wiser than God, or the Governours of his Church ? But suppose the Child be weak, than keep it till 'tis stronger and better able to bear the Weather.

Diff. Now I have taken you in the Net that I laid for you, for your Common-Prayer says, as alledged before, that Baptism is to be deferr'd no longer than the First or Second Sunday next after the Birth, what say you to't ?

Ch. 'Tis a quibble and nothing else. Prudence and Religion, if the Child be sick and ill, will dictate an adjournment, till a better Season ; but if there is danger of Death in prospect, our Church has prudently provided a Form of Private Baptism, and the Child must be brought See the Private to the Church afterwards to be received into the Congregation; Days, Form of Baptism. Months, and Years, supposing the Child continues dangerously ill, See the Ru-signifie nothing ; and if the Child dies during such illness, it undoubt-brick after edly goes to Happiness. Have you any thing else to alledge in behalf Baptism. of House-baptism ?

Diff. I have one more Plea for it, but I confess, ther's no great weight in it, and tis this ; Godfathers or Relations have some Reasons to themselves, that they will not be perswaded to accompany the Infant to the Publick Place of Worship ; I confess this Plea does not carry that force, with some of the former, with it. But give me your Thoughts.

Ch. That I will most freely, and a few Words will dispell this Vapour of a Plea, for 'tis nothing else. Some Godfathers wont comply, therefore chuse others. Some Relations will not go to Church, then let them stay at Home. Must our regular Constitutions bend and comply with the whim of a Gossip, or Godfather ? Must the Clergy be obliged by a servile Condition to truckle to the Capricio's of brain-sick People ? No, let the Clergy stand their Ground, and leave the Event to God.

Diff. But the Childe may lose a Peice of Plare, or a State in Reversion, if the Father does not comply.

Ch.

Ch. I thought the Point would terminate there; must we do evil that good may come of it; to which St. Paul has assign'd a sore Punishment; we are told that Obedience is better than Sacrifice, especially than the Sacrifice of Fools. Must Men be pleased in their Fancies, and the Governours of Christ's Church be slighted and neglected? Must we upon the prospect of Temporal Gain stand in Rebellion against the Rubrick, Canons, and Constitutions of Holy Church. To put an end therefore to this Plea, and all other at present. Let us comply with the Orders of Christ's Church, and postpone all Temporal Interest to that which is Eternal; for we have no continuing City here, but we seek one to come. Give me but leave to stand and wonder that you, Sir, who is a Dissenter, should be so forward, to make use of this and all the aforesaid Pleas for House-Baptism; did you know as much as I upon this Point, 'twould slack your diligence; but 'tis in this as in other things, as I have often told you: You *Dissenters* seem to be mighty Opposers of the Church of *Rome*, and irreconcileable Enemies to the Pope and Jesuits. But to speak the truth 'tis otherwise, for you really are the chiefest Movers of the Wheels of the Roman Chariot. And to give you several Instances; you seem to be mighty Lovers of the Queen, and yet you are for

See Two Sticks the power of Coercion, deposition, and down-right murdering of made One, or Kings, as is plain from your Actions towards the Queen's Royal ^{the Devil upon} Grandfather King Charles the Martyr, and this damnable Doctrine ^{of} resisting, deposing, and murdering Kings and Queens too came

Heylin Hist. of resisting, deposing, and murdering Kings and Queens too, came
of the Priory out of the Pope's Budget. You are mighty Enemies to Episcopacy
terians. (which is the only regular Government of Christ's Church) and all

See Rehear-sal Vol. 4. 40. the Arguments against it, you steal from the Oration of the Learned Council of Trent. Jesuit Laynez in the Council of Trent; you are all stiff Assertors of absolute prædestination ; yet this cruel Doctrine came from Rome : Heylin's Preface to the Life of B. Laud Two Sticks made One. You all and one say, that Princes have their sole power of Governing from the People ; and this very Doctrine is held and maintained by Jesuits, and other Romanists ; and in the Point of receiving the Holy Sacrament of the Lord's Supper, you are mightily afraid (even to Superstition) of Popery, and Adoration of the Elements, because

See the Rule of our Church commands kneeling, and therefore you'll receive sitting, brick after the which is the very posture of the Roman Pontifex when he receives Communion, But to come to our Point in Hand which is Hisse Baptism some of

But to come to our Point in Hand, which is House-Baptism, some of you (tho' in *Scotland*, I confess, 'tis now otherwise, where they'll let a Child die rather than give it House-baptism, nay more than that, they will not do it even in their Assemblies, till the long-winded stuff of a Prayer and Sermon is ended, and a Child, tho' in Church, died without Baptism, as is proved from a late instance ; Oh Cruelty worse than Paganism) some of you, I say, are stiff Assertors of House-Baptism, tho' this unaccountable practice had its Original from *Rome*.

Diss.

Diff. Not to dispute now all your Particulars, (for that will take up more time, than I can now afford, for I must hasten to the Company that waits for me,) if you can prove your last Point, I'll give up all the rest, and become your Convert.

Ch. By God's Grace and Assistance, I hope I shall be able to shew that, and withall, shall account it the greatest Happiness of my Life, that I have reduced a straying Sheep into Christ's Fold, and have brought you into Light that sate in Darkness and Shadow of Death.

Diff. Begin then, for I am in pain till I see it proved.

Ch. Here's the Reverend Mr Wall's admirable and unanswerable History of *Infant-Baptism*; and in the 133 Page he has these Words.

" This (meaning the Custom of House-Baptism) was first granted, See the Pre-
" as a Priviledge of Kings, or Kings Sons, as appears from the De-face.
" cretals of *Clement* the Fifth, and by the Council of *Cologn*, where He lived in
" it is Ordained, that none but they should be Baptiz'd at Home. the Twelfth
Afterwards it came, I suppose, to be allowed to Noble-men, and so *Century*.

to other Rich Men. — From which excellent Quotation I must observe these things; that this Practice of House-Baptism began about the Twelfth or Thirteenth Century, when the Christian Church was sadly over-run with Superstition and Popery. From our Saviour's Incarnation down to Pope *Clement* the Fifth, there was no manner of mention of such practice. Dr *Cave* in his Primitive Christianity, as quoted by Mr *Strong* Page the Fifth observes, that this solemn Action was perform'd in any place where there was Water, as *Justin Martyr* tells us, in Ponds, or Lakes, at Springs or Rivers, as *Tertullian* speaks, but always as near as might be to the Place of their Publick Assemblies, for it was seldom done without the presence of the Congregation, and that for very good reason; both as 'tis a principal Act of Religious Worship, as 'tis the initiating of Persons into the Church, which therefore ought to be as Publick as it could, that so the whole Congregation might be Spectators and Witnesses of that Profession and Engagement, which the Person Baptiz'd then took upon him, and this they so zealously kept to that the *Trullian* Council (Can. 59.) allows not Baptism to be Administer'd in a private Chapel, but only in the publick Churches, punishes the Persons offend-ing, if Clergy with Deposition, if Laity with Excommunication. *Pri. Chistian.* You see, it owes its Original to a Pope, who lived in the dark Age 1 Part P. 312. of the Church: Next I observe, 'twas an Indulgence only to Kings, or Kings Sons; and what's that to every ones desiring it now, be he Rich or Poor; you see Sir, you have out-done your Original. Lastly, I must observe that prudent Caution the Reverend Author gives the Clergy: " This should teach the Clergy to take care, how they make any beginning of breaking that Rule of Scripture given by St. James against any respect of Persons to be shewn in Church-matters; C. 2, 1, 2, 3.

Anno Christi 1485. " Matters ; for if you once begin, there's no stop to be made afterwards. Therefore the Synod of Aix determined, that no Curate, or other Priest should, under pain of Excommunication, go to any House, not even of a Nobleman, to Administer Baptism, except in Case of Necessity ; and that no case shoulde be taken to be of Necessity, but when the Child's Life is in danger. You see now, that the *Gallican Church* has condemned the Practice of House-Baptism ; as also the Third Council of *Constantinople* did not only condemn House-Baptism, but even that in Oratories ; This Council was held *Anno Christi* 680. Another Council held 845, decreed, that no Priest should presume to baptize any where, but in the Baptisimal Churches, and at the Times appointed, unless in case of Sicknes, or extream Necessity. The *Lutheran* and *Calvinist* are against it ; nay more than the *Scottish Kirk* do over rigorously oppose it. Some *Dissenters in England* are against it ; in short, both *Romanist* and *Reformed*, for the main are not for it. Now you plainly see, what Enemies you have gain'd by your Pleas for House-Baptism ; you almost stand alone, and 'tis impossible to maintain your Argument against so many Adversaries ; you had better quit your Pleas and come over to us of the Church, and I'll promise, you'll find a kind Reception.

Diff. I must confess that I am convinc'd : I beg of you to give me leave to withdraw, for I must hasten to my Company : I'll lay all the strength of your Answers to my Pleas before them, and who knows, but that I may by God's Blessing so prevail with them, as to oblige them to bring the Child to Church to be Baptiz'd, as it ought to be.

Ch. God's Blessing go along with you ; and to his holy protection I commit you.

Diff. I give you hearty thanks for your good Wishes and Prayers for me : Adieu, and the Lord be with you.

'*Reflections on some Passages of Doctor Woodward's Sermon, Preach'd at St. Mary-White-Chappel, on February the 17th, 1708, Address'd to him in a Letter.*

Reverend Sir,

IN this Lent-season, I have enjoynd my self a Pennance, and a very severe one too, if well consider'd, and that was, to read over twice, your Dull, Inspir'd, and Bear-Garden ('tis your own

(17)

own Thought, dear Doctor) like Jargon of a Sermon ; I wonder, See Sec. 5.
Sir, how you could force your Modesty so far, as to deliver (I must
not call it Preaching) such a, what shall I call it, in the Pulpit of one
of the brightest Preachers, and closest Arguers of the Age ; your
strain is valetly wide, and different from him ; and if there be any
truth and reality in that fatal distinction of High and Low ; the Latter,
Sir, is your Lot and Portion. I am apt to think, that you receive the same
thanks from his discerning Congregation, and he did from yours : I
dare say, you was not requested to appear in Print from any of his
People, for then undoubtedly we should have a formal Epistle to lead
up the Van ; but if any did 'twas only to make you more ridiculous,
if that can well be ; for truly, Sir, 'tis in my Thoughts (and others
think so besides my self, I am not singular) so mean a performance,
that I was amazed to find, that you was so hardy, as to venture to de-
liver such Trash in such an Auditory ; it would have been tollerable
at *Poplar*, but by no means allowable at the other Place ; be assured,
they are not used to such a course, mean, and sordid Fare ; for the
Doctor prepares his Entertainments after the nicest Method ; and
Good Language (a thing you are a mighty stranger to) close arguing,
and Discourses every way becoming a Learned Divine, as he is, is his
constant practice ; for he is not wont to raise the Affections, but with
cogent Arguments to convince the Judgment, not to satyrize Mo-
narchs and Crowned Heads, but to teach his People that grand Duty
of Subjection, not to encourage those damnable Doctrines of Coer-
cion, and deposing Princes, but to instruct them to pay Reverence,
and Obedience to the Higher Power, for so St. *Paul* has taught him, Ro. 13. 1,2,3.
be they good or bad. 'Tis needless to say any more of him for his
own Works praise him in the Gate.

At this time, Good Doctor, give me leave to make a few Reflecti-
ons on some Passages of your Late, Thin, and Water-gruel perfor-
mance ; 'tis true, it does not deserve that Honour, and I may be just-
ly blamed by some, by taking any notice at all of it, for some say,
'tis only fit for *Grocers*, and *Pastry-Cooks* ; but I have reason for what
I shall do, and 'tis this, that the World may know, with what insol-
ency you usually treat Majesty and Crowned Heads in your Sordid
and Scoundrell way, that much better becomes a *Billingsgate* Porter
than a Divine of the Church of *England*. What did I say, a Divine
of the Church of *England*, pardon that Expression, for it was out be-
fore I was aware. Had I not seen your Name with a D. D. at the
End, I should have taken it for a Rhapsody of *Daniel Burgess*, or
some other of that Order of loose Orators, for its very Strain shews it
to be true Conventicle-Divinity, and perhaps you learned it there,
sometimes honouring them with your Company, for *Oxford* knows
no such Principles ; it is more natural to the Cloak than Gown. 'Tis

true; the best of Churches have corrupt and gangreen'd Members, which, for the preservation of the Church, should be rather cut off than suffer'd to continue. They are mere Excrescences and Wrens, and so far from being Emoluments, that they are rather a deformity to the Church.

Your Text is this, Isa. 14. 16, 17. *They that see thee shall narrowly look upon thee and consider thee, saying, is this the Man that made the Earth to tremble? That did shake Kingdoms? That made the World a Wilderness, and destroyed the Cities thereof? That opened not the House of his Prisoners.*

Now Doctor to shew your Eloquence you begin with grand Tyrant and Oppressor, Babylonish Bigotry, &c. Not only the Person in the Text but also the Pope must be called the Spiritual Babylon, and the French King is the mighty Champion of his evil Cause.

Have you the Gift of Prophecy since your conversation with the French Prophets? And are you sure, that the Prophet struck at him when he says, is this the Man that made the Earth to tremble? Can you prove it from this Prophecy or the Revelations? Great Men have erred, and so I believe, does the Doctor. 'Tis dangerous to be positive. Are not the Emperor, King of Spain, Duke of Savoy, and all the Italian Princes mighty Champions of Popery, and its evil Cause? But they must be pass'd over in silence, because in confederacy with us. Now I think, if the Pope is Spiritual Babylon (for 'tis not generally agreed amongst the Learned that he is; I am sure Grotius is of another Opinion) I am sure all the Princes in his Caule are mighty Champions for Popery, but to let that pass. You seem Sir to be in a Wood, and cannot fix upon the Person that is meant in the Text; 'tis, you say, either Sennacherib or Nebuchadnezzar, or Belshazzar, and at last you quote Sanctius for the First, this shews your mighty Reading; but, Sir I find, you have been dabbling in the Annotations for your profound Learning; and for that rude Expression of God's leading him (like a Bear) with a Hook in his Nose; a Commentary very proper for Persons of your Kidney. I do not find, that the Prophet strikes at the Authority of Sennacherib, but at his Oppression, and Encroachments on his Neighbour. His Authority was from God, as St. Paul tells us, tho' he abused it to the detriment of his Neighbours, as his Predecessor Nimrod did, who is stiled a mighty Hunter before the Lord. Do not you think that God gave him right to his Possessions allotted him as he did to others, before he began to be a mighty One in the Earth. Good Doctor read Bishop Patrick upon the place. But to make the Case more plain, every Doctor of Divinity is supposed to be a Priest, and to exercise his Sacerdotal Office in the place that God and the Church has allotted: Now if this Doctor encroaches on the Rights and Privileges of the Neighbouring

bouring Clergy, he ought to be led (like a Bear) with a Hook in his Nose to be baited and derided by those who had been robb'd and pillag'd by him. In this Case I do not believe the Man loses his Priestly and Sacerdotal Office, but only that he extends it too far; this is the very case of the Bishop of *Rome*, as to his pretensions of unaccountable Supremacy over all Bishops of the Catholick Church. And if this be Spiritual *Babylon*, some others besides the Pope have a pretence to it, and in time may prove mighty Champions for this, or any other evil Cause. Sir you know whereabouts I am, and I need not, P. 3.
to a person of your extended capacity, apply any more Words. In another place you have these Words; *We may very safely, yea very P. 7.*
usefully apply the Fall of this great Oppressor in the Text to other Princes
who tread in his Steps. They may vaunt themselves and trouble the World
a while as he did, and they will as surely fall — But when the person
you strike at is the Oldest Prince in Christendome, and that you call
his long, very long Reign a —while. Are you with the scandalous
Scribler *Tutchin*, for poyloning, dethroning or cutting the Throat of
that Prince. All do believe, that he has extended his pretensions too
far, and has unjustly encroached on his Neighbours. But yet I be-
lieve, he has as just a right to his Crown as any Prince in Christen-
dome. I think with you, that that Monarch ought to be reduced to
his Antient Bounds; but what's that to his Fall as you word it. But
you go on. *Is this He that was stiled the Immortal and Invincible Hero,*
who turned a Multitude of Towns and Cities into ruinous Heaps by his
Armies and Incendiaries; and made whole Countries a common Field
of Blood? Bad indeed. But did the French King's Armies rifle the
Monuments of the Dead in *Heidelberg*, as you once asserted in one of
your Preachments. Ask my Lord *Feversham* and he'll tell you more
of the matter: I am told, that Noble Lord wrote to Marshal *Lorges*
his Brother, who then commanded on the Rhine, and he wrote back,
that upon his Honour it was a false and scandalous Lye. Where are
you now Sir? This is like your other ungrounded Story of Sir *An-*
thonny Dean. Is the Pulpit, that was designed to be the place of God's
Truth, become a place of Slander and Lying. But to go on; when
he who chained down many good and excellent Men in his Gallies and P. 7.
Dungeons, and never loved to open the Doors to such Persons, shall not be
able to find Captives enough to exchange for his own Subjects, nor so much
as for his Prime Officers carried Captive into Foreign Lands. This is
worse and worse; and now there's a necessity for your falling, as the
Doctor has prophesied. But are you sure that the case is so bad with
the French King? Then Hey Boys up go We! Is your intelligence
undoubted: I am afraid, you depend too much upon the French Re-
fugee: You are too, too apt to vent his fansifull Stories for Truth in
the Pulpit. I dare lay you are out of your computation: And as for

the prime Officers ; there's another Reason that you know of, why they are detained in our Land. But to let that pass.

In another place you have these Words ; *For the Prince is God's Minister to Men for their Good.* So far you are right. And therefore, no Tyranny, nor Oppression can shelter it self under the Plea of Divine Right. It has manifestly another Author, whom we find mentioned, v. 12. to wit, the proud and cruel Lucifer.— Then Sir by your Divinity all wicked princes have their Authority from the Devil. You never learned this Divinity at Oxford, you never read this in our Homilies, which are Statute Law, and confirm'd by Act of Parliament St. Paul never taught you this pestilent Doctrine ; for he says there is no power but of God ; he was subject to a Nero ; let Hoadly and all the Common-wealth-Men say what they please to the contrary. Pray Doctor be perswaded to read the Rehearsals, and you, if you are not hardened, will be of another Opinion. And since my Hand is in, and I am in the humour of giving good advice ; pray read the History of *Passive Obedience*, in which you'll find on what bottom that Doctrine stands, for be assured, it is founded on a Rock which is Jesus Christ, who paid Tribute to *Cæsar*, and patiently suffered under one of his Goverhours, *Pontius Pilate*.

The famous Story of the Three Children being thrown into the fiery Furnace is a flagrant Testimony for Passive Obedience. Read the Third of *Daniel*, and there we do not find them railing at King *Nebuchadnezzar* for his cruel Decree, a severe Edict you call it, that's Wit, and strikes at the *French* King ; but on the contrary they are calm, decent, and respectful in their behaviour to the *Assyrian* Monarch ; their very Words breath out Piety and Goodness. *We are not careful to answer thee O Nebuchadnezzar in this matter ; if it be so, our God, whom we serve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thy Hand, O King.*— Now Sir, had they spoke in your Dialect they would have called him a Thousand Names, Oppressor, Profligate Person, Disturber of the peace of the World, Proud Man, great Idolater, Grand Persecutor, and what not. They never thought of such Expressions, but calmly and quietly submitted, and left the Event to God that did deliver them out of the Furnace, and from the Wrath of the King, and it turned both to their Eternal and Temporal Advantage ; for thus we read, that he made another Decree, that no body should speak against the God of *Israel* at their utmost peril : And then he promoted the Three Holy Children to be Governours in the Province. This was the fruit of their Passive Obedience.

Speaking of the unparallell'd bounty of Queen Anne to the English Clergy you have these Words, *With what a surpassing Munificence has she given a perpetual Testimony of her Royal Compassion to the Ministers of*

our

F. 10.

Ro. 13. 1, 2.
1, 4.

v. 11.
Dan. 3.

v. 17, 18.

v. 9, 10.

v. 29, 30.

v. 23.

our Church.— This Word Minister like the *Trojan Horse* is full of danger, it smells of *Latitudinarianism*; it comprehends all pretended Teachers; the Word Clergy would look better and sound with a better Grace. It would distinguish the Clergy from *Schismaticks* and *Heretics*, for they all pretend to be Ministers of Christ. Then the Word Church is too general a term, for all sorts of Protestants pretend to have a right in that Word; for who knows or can tell what you mean by those ambiguous Words, our Church, for ought I know; the *Presbyterians*, *Independants*, *Anabaptists*, nay the very *Quakers*, the Offspring of Heathenism, may and do put in for't. It had been well if the Word Establish'd; or according to the Thirty Nine Articles, had been inserted: But to let that pass and draw towards a conclusion, for to tell you the truth, Sir I am e'n tired with your fulsome Harangue, and therefore I shall make but one Reflection more, and then put an end to both our Troubles. Speaking of the Queen are these

Words ; *She that put a Muzzle on the Mouth of the Devourer.* — The P. 24.

Deborah that stood up against an usurping Sisera. *The Esther that freed her Country from Destruction.* *The Tomyris that gave a Blood-thirsty Cyrus his fill of Blood.* *The Elizabeth that broke the Plan of Universal Monarchy.*

— This shews your mighty reading, Good Doctor, and your Two-Penny Customers will esteem you a Non-such; Bless me, says One, our Gracious Queen *Anne* is a *Deborah*, an *Esther*, a *Tomyris*, an *Elizabeth*, and what not. But I have reason to think, that her

Majesty will not con you thanks for calling her *Tomyris*, for this Woman was for an Arbitrary Government, and her Will was a Law;

Besides, the Historian sets a Brand on her, *cum hac exprobatione crudelitatis, Satia, te Sanguine quem suisti, cuiusq; insatiabilis semper suisti.* Lib. I. C. 8. See *Justine*

By your Expression one would apt to think, that our Queen had in Person given the French King a total overthrow, and had return'd Home with his Head in her Hand: Besides, this *Cyrus* had his Authority from God, and is not so bad a Man as you would make the World believe. God by his Prophet saith, *That He, that is Cyrus, is my Shepherd and shall perform all my Pleasure, even saying to Jerusalem thou shalt be built, and to the Temple thy Foundation shall be laid:* Thus

saith the Lord to his Anointed, to *Cyrus* whose Right Hand I have holden G. 45. 11. to subdue Nations, &c. I have raised him up in Righteousness, and I v. 13,

will direct his Ways, and he shall build my City, and he shall let go my Captives not for Price nor Reward. Now Doctor, if your intention

Ezra 1. 1. 22, 23. 2 Chro. 36.

was to maul the French King by this Character, I must tell you that you miss'd your Aim.

One or Two Questions more and I have done. Where do you read that *Sisera* was an Usurper? And how come you to be so complaisant to the Queen, as to employ her Majesty to put a Muzzle (a Bear-garden expression) upon the French King? In the Fifth Page, (Oh horrid)

Horrid to speak it !) God is to lead Sennacherib (like a Bear) with a Hook in his Nose to be baited. And here the Queen is to provide a Muzzle for the Bear when his Head is off, or else how comes in the Story of *Tomyris*. Admirable and fine, and spoke like an Orator. In one Word, by styling our Queen, Queen *Elizabeth*, you have lost all your fast Friends the *Dissenters*; for all her long Reign was a gall to them; and the 35th of her Reign still lies hard at their Stomachs, she was truly *Malleus Schismaticorum, & Papicolarum*. And now I shall conclude with my hearty Prayers to God, that Queen *Anne* may not only equal, but also excell Queen *Elizabeth* in all manner of respect, may she late, very late be translated from this Earthly to an Immortal and Eternal Kingdome. Amen.

*A Word to Dr. Lamb upon his late Thanksgiving-Sermon,
Preach'd at St. Dunstan's in the East, March the
8th, 1708.*

SIR,

I have read your Sermon this Morning, April the 1st, and thank you for it; there's many fine Strokes of Rhetorick, and some Truths in it; but Good Doctor I must tell you, that many Expressions might have been very well omitted, or at least might have been more soft without that Rancour and Bitterness which here and there are too visible in it; I dare say you will not be angry with me if I touch them tenderly; if I assert that preferment is at the bottom of your Eulogies, I am sure I shall not miss the Mark. Some Men make Religion a mere stalking Horse; and the utmost design of all the glorious Characters given to their Superiors is Preferment; to Court, Fawn, and Flatter, to raise a Man's Fortune in the World is so an unaccountable a Thing that for my Heart I cannot give it its proper Title; and let me tell you, Doctor, that some Men would make court to *Lucifer* himself, were they sure to get Preferment by it; Oh Horrid! O Unnatural! It is your own Phrase, *Page 14.*

Your Title is this, *A Good Prince never forgotten*. No nor a Bad One neither: A *Richard* the Third, or an *Oliver Cromwell* makes as deep Impressions in Man's Memory as the most virtuous Prince that ever wore the Crown.

Your Text is taken out of the 45th Psalm, v. 17. The Words are these; *I will make thy Name to be remembred in all Generations, therefore shall the People praise thee for Ever and Ever.*

You stumble, Sir, at the very Threshold; and are as ignorant of the intention

intention of the Author of this Psalm, as you are of the Faculty of which you are Doctor. Page 6. This Psalm, says you then, we find is a triumphant Song in praise of Salomon (as you write the Word) upon his Accession to the Throne, with expressions of his satisfactions of all prosperity in his Reign. —

Good Doctor from whence had you this discovery : This 'tis to be Learned, and to go beyond the Readings and Inquiries of others ; I have consulted Dr. Hammond and others, that are not an inch in Learning behind you ; I wish I could say that you had the 100 part of it.

The Words of Dr. Hammond are these ; The 45th Psalm, says he, *Ham. on the 45th Psalm.* is thought to be an Epithalamium or Marriage-Song, upon the Nuptials of Solomon and King Pharaoh's Daughter, (but is withal mystically, and in *I Kings 3.* a most eminent manner applicable to Christ) composed in the Persons of her Bride Maids. —

The Assemblies Annotations, Dr. Woodward's delighted Commentary, has these Words : A Song of Loves, that is, of the Love betwixt *Ass. Anno in loco.* Solomon and Pharaoh's Daughter, Typifying the Love of Christ and the Church, and they take it for granted, that this Psalm was intended to him as an Epithalamium or Marriage Song.

Good Sir, consult Dr. Patrick on the Place and you'll find his Opinion to be the same ; and now I have given you the Thoughts of High and Low, and No Church upon this Psalm.

I need, not express the Analogy of Circumstances, but in the main there could not be a more intire consent, or expressions of great joy at the Inauguration of K. Salomon (with an a) then there was at the Coronation of Queen Anne.

How comes the Coronation of Queen Anne (whom God preserve) to be compar'd with the Inauguration of Solomon upon the Day of her Accession to the Crown. The excess of joy of all Orders of People, the vast Congress of Nobility, &c. *Page 7.* is but a course Compliment to the Memory of Immortal William ; 'tis impossible to express the Triumph of that Day. This seems to him that no joy to this Nation was ever like it : Yes Sir, (tho' with all due respect to her Majesty) I must except the Restauration of her Uncle and Father, who by the Godly Party were banished from their Native Country ; and for more than Twelve Years were kept out of their Right by a Mongrel Generation ; 'twas before your time, and then there was no thoughts of the Doctor ; but History would have rectified you ; but enough of this.

In Page the 9th are these Words, *He speaking of Nebuchadnezzar makes no mention at all of that God by whom Kings Reign.* This is Orthodox indeed, and as long as the Queen continues in your favour 'twill hold true with you ; but if her Sacred Majesty should restore Episcopacy in our Neighbour Nation, which God grant, then good night Mr. Doctor, and you'd sing another Tune. Then you talk of that Kings Distraction according to the sense of Expositors, which you as much consulted I suppose, as you did upon Solomon's Inauguration ; why truly, I believe that King was down-right Mad, even as Mad as the Doctor, who, Pages 13, 14, runs a Muck upon a quiet, religious, and harmless People. But no more of that ; Tace is Latin for a Candle.

The next is a glorious Paragraph indeed ; and Doctor I con you thanks : In Page 11. every thing she does testifying a sincere Virtue, and unfeigned Piety, Love to the established Religion, constancy of Devotion, encouraging the Societies for Reformation of Manners, (I wish Doctor you was a Member of that Society.) obtaining our Liturgy,

Liturgy and a Church of our Communion to be settled in other Countries: To which I shall only add, that God would enable her Sacred Majesty to settle our Liturgy and Church in all Parts and Corners of the Dominions of Great Britain. And God avert that Judgment, that whilst our Church shines with a Light abroad, it may not be clouded at Home.

Page 17.

But my next Remark will be upon a cruel passage indeed, and I am sure that there is no more truth in it than there is honesty in the Doctor. But alas, there are too many amongst us who boast of their being the most zealous Protestants, (that's a scandalous Word, put for it Reformed) and the better and more pure part of our Church too (where's that Doctor?) who joyn themselves to Baal-peor. — This is horrid, false, and scandalous, and intimates, as if all the Non-Jurors were Papists, and Roman Catholicks, (that is particular universal) Oh wise Doctor! You ought to stand corrected for this unheard of cruelty, not only to ruine their States and Families, but also to make the World believe that they'll damn their Souls; they have lost all their preferment for the sake of a good Conscience, and you Sir, and not only you, will lose your Soul and a Good Conscience to get Preferment; much Good may it do you. Turn to the 22d Page of your Elaborate Sermon and you'll find the Truth of what I say, and a fulsome Character must make some amends for being Chaplain to his Grace — .

Page 22.
See The Title
of the Sermon.

I am in the humour Sir of asking Questions, and you must not think it hard if I beg the favour of you to answer them; I must tell you that all is not Gold that glitters; I thought good to give you the English Adage, because I would not puzzle your Learning, as you once was. Did not you lately in a certain Church, cry up the High-flyers to the Skie and declare for them; but you think since, that their Interest is sinking, (but I believe you are mistaken, and I have reason to think so) and therefore you are no more a Tacker but a Tacker-about, and now you are all over for Moderation in the scandalous sense of that good Word. I find that you are of a versatile Nature, and to gain your sordid Ends which is Preferment; and which perhaps you'll miss of as you deserve, and so do all others of your fluctuating temper. These Words were truly spoke of a Man of Moderation, I'll Cant, Re-cant, and Re-re-cant again; and this Character fits you to a Hair. Did not you at Chelmsford give your Vote for the Tackers? And do not you now in all Companies run counter? Is it not your and your Brothers constant practice to talk at the Miter against them? Did not You or He make Application to the Dutcheis; and did not he (and that deservedly) throw by your pretensions with Scorn and Indignation? Do not you talk at St. Mary Maudlin's to please more the Petticoats than to preach the Gospel with Truth and Sincerity? Do not you make application to such and such great Ones, and all to gain your Diana, viz. Preferment? Now consider of these Questions, and ruminante on them; be advised to act honestly, and depend solely on Divine Providence; and God in his due time will provide for you. Leave off those sordid Practices which become not a Man of Honour, but really are a scandal to the Habit you wear: If you'll seriously weigh these things in the Ballance of the Sanctuary, by God's Grace you'll return to a better Mind, & for the obtaining whereof I shall constantly offer up for you & others of your Class my humble Petitions to Almighty God our Heavenly Father.

One Word of Advice to you and I have done, and that shall be in the Words of St. Augustine;

2 All 58

*Quisquis amat dictis, absentem rodere? Nam,
Hanc Mensam veritam, noverit esse sibi.*

Consider what I have said, and the Lord give you an honest Heart, and a sound Understanding.

April 1. 1709.

F I N I S

E R R A T A :

Page 4. l. 37. i. *Batnōmēros*. p. 4. l. 41. i. *rākēwv*. p. 5. l. 6. i. *γράφειν*.

miserabilis